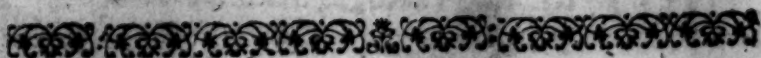
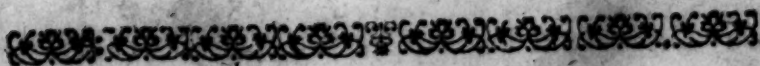


J. Whitlock.
(X. XIII)



Mr. SHAW's
Two SERMONS
UPON

The Pretender's Landing in
Scotland, and his Flight
from thence.



Mr. S. H. W. S.
TWO SERMONS
UPON

The Pretender's Landing in
Scotland, and his Flight
from thence.

(13)
*The Designs and Actions of Men,
under the Controul of GOD.*

T W O
SERMONS.

THE FORMER

Upon the News of the *Pretender's*
Landing in *SCOTLAND*.

THE LATTER

Upon his *FLIGHT* from thence.

Preach'd at

D E R B Y, Jan. 15.

A N D

F E B R U A R Y 12. 1716.

By FERDINANDO SHAW, M. A.

L O N D O N :

Printed for JOHN CLARK, *at the Bible and
Crown in the Poultry, near Cheapside.* 1716.

Price Four-Pence.

The Design and Intention of Men
under the Covenant of God.

SERMONS

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Upon the News of the
Landing in SCOTLAND.

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Upon his Flight from thence.

Preach'd at

D. E. R. B. Y. Jan. 15.

AND

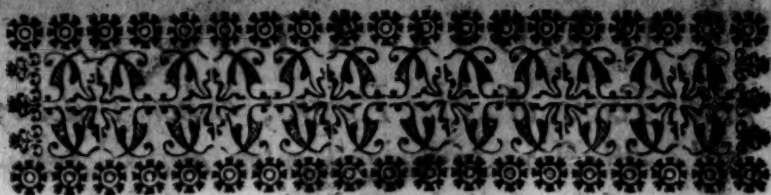
FEBRUARY 12. 1716.

By FERDINAND SHAW, M.A.

LONDON:

Printed by John Clarke at the Bible and
Globe in the Strand, near Chancery-lane. 1716.

Printed by J. Clarke.



To the Right Worshipful

Stephen Offley, Esq;

High-Sheriff of the County of DERBY.

AND TO

Robert Greensmith, Esq;

Late HIGH-SHERIFF of the same.

GENTLEMEN,



A S a Sense of my Duty to
GOD, and to the Congrega-
tion under my Charge, was
the prevailing Motive with
me to preach the following
Sermons, so the Love of my Country, and
Loyalty to our Rightful Sovereign King
GEORGE, have induced me to a Publi-
cation of 'em. And to whose Protection
could I more properly recommend 'em, than
to *Theirs*, in whom His Majesty has placed
so peculiar a Confidence, as to commit the
Guardianship of the County, for the two
first

DEDICATION.

first Tears of His Reign; when Fidelity and Affection to His Person and Government, Love to the Religion and Liberties of our Country were so absolutely necessary for that important Trust. And since one of You, Gentlemen, was not discharged from it, and the other was nominated to it at the Time when the former Sermon was preached, I do my self the Honour of Inscribing them to You both; I beg Your favourable Acceptance of them; if they may be any way serviceable, I shall think my self sufficiently recompensed: However, I shall have the Satisfaction of endeavouring to undeceive the Deluded, and encourage the Faithful amongst my Fellow-Subjects; and of assuring You, Gentlemen, that my Heart's Desire and Prayer to God for You is, That You may be happy in both Worlds. I am with great Esteem,

GENTLEMEN,

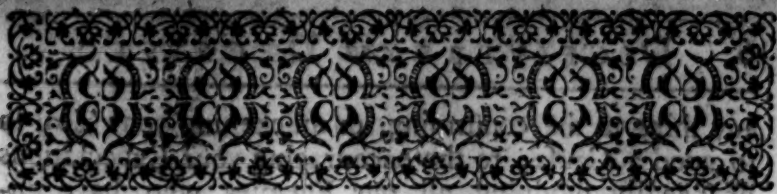
Your most Affectionate,

and Humble Servant,

Derby, Feb. 14.

1715-6.

F. SHAW.



JOB xii. 16.

The Deceived and the Deceiver are his.



T's a very curious Discourse of Job's which we have in this Context: And since it evidently relates to the Wisdom and Power of God in over-ruling the Designs of such who are at the Head of Publick Affairs, and to his Sovereign Dominion over States and Kingdoms in the various Revolutions which they undergo; there will not be the least Force put upon the Words of my Text, if I apply them to the present Rebellion in our own Country, and to the Persons concern'd in it.

Is this a Time for Protestants to stand Neuter, or to give up themselves to a yawning Indifferency, when profess'd Papists, and *false Brethren* of a Protestant Church, are actually engaged in an Unnatural Civil War against their Native Country, their Rightful Sovereign, the Re-form'd Religion, their precious Liberties, and their Fellow Countrymen? And when a Popish Pretender is suppos'd to be Landed in Part of the Island to animate his dispirited Adherents, with them to endeavour by the Sword to gain a Title to those Dominions, (which by his supposititious Birth he has no Right to, but by repeated Laws is absolutely excluded from,) and to reduce these Lands to the old intolerable Yoke of Popery?

On this Occasion I thought it incumbent on me, to represent to you the strange Delusions, which are obvious in the present monstrous Attempts against our happy Constitution, and the good Grounds we have to hope, that by the Blessing of God, in a short Time they'll be finally defeated. And tho' there's not the least Room to call in Question the Loyalty, Fidelity, and Activity of any of you my Brethren (or those of our Denomination) in your respective Stations; yet if I can contribute

B

any

any thing to the confirming, or quickening your Zeal in so good a Cause; to the encouraging your Expectations of speedily subduing all our Enemies who have undertaken so bad a one, or heightening your Abhorrence of such prodigious Wickedness, I shall think my Pains well employ'd.

It need not be any Surprize that at this Day *Knaves* and *Fools* make up so great a Part of Mankind; thus it was from the Beginning, and so 'tis like to continue to the End of the World: But 'tis an unspeakable Comfort, that both the one and the other are under the Divine Management; *The Deceived and Deceiver are his*. In the Prosecution of which Words, I will

First, Consider the Persons that have prepared the Way for, and are actually engaged in the present unaccountable Rebellion, under the Characters here laid down in the Text, *The Deceived and the Deceiver*.

Secondly, I'll enquire how they are said to be *his*: And, *Thirdly*, I'll represent to you the comfortable Prospect this affords us in the present Juncture of Affairs: And our Duty hereupon.

First, I'm to consider the Persons that have prepared the Way for, or are actually engaged in the present unaccountable Rebellion, under the Character here laid down in the Text, *The Deceived and the Deceiver*. All of them, I think, do very properly fall under one of these Denominations; not all alike, I confess; there are Degrees of Subtilty, and of Weakness: Some are deeper in the Guilt, and others deeper in the Deception; but of the numerous Herd concern'd, tho' many of them in all other Things may be wise and honest, yet in this Respect they labour under the *Dilemper**, and may be ranged under one of these Heads, the *Deceived* or the *Deceiver*. I shall briefly consider *both*, and take Leave to invert the Order of the Text, and begin with the *Deceivers*; who as they are *first in the Transgression*, so also are most criminal: 'Tis possible indeed for the same Persons to be *both* in different Respects, they may be *Deceivers to others* in some Things, and yet be *deceived themselves* in other Things, and so will fall under the double Charge of *Villany and Folly*.

* *Dementia quoad hoc*.

The

The Tricking and Dissimulation, Treachery and Perfidiousness, which have been the infamous Practice of some late Years, as they have exposed our Land to the just Displeasure of that God who *desires Truth in the Inward Parts*, and requires *that every Man speak Truth with his Neighbour* *, so they have render'd us a Reproach to the Nations abroad, and in a great Measure destroyed common Faith, and mutual Confidence at home.

Who have been the *Grand Deceivers* to betray the Kingdom into *Popery* and *Slavery* (those worst of Plagues that can be inflicted on a People for their Sins) I need not particularly name to you. Some of 'em have notoriously betray'd their Guilt by their Flight into Foreign Parts, chusing rather to die in Exile, than venture their Lives upon an equitable Trial. Others are speedily to satisfy the Justice of the Nation for the flagrant Crimes of High-Treason and open Rebellion.

In general it may be said, that the *Papists*, those inveterate and implacable Enemies to the Religion and Lives of Protestants, have been the Foremen in this Panel; have been all along laying a Foundation for the Ruin of our Country; have been ever restless in their Attempts to extirpate our Holy Religion under the Name of the *Northern Heresy*. They have renewed their baffled Consultations and Conspiracies, wherein all the Subtily, Treachery and Cruelty of *Rome* and *Hell* have been united to introduce a Popish Succession. They have sown the Seeds of Discord among Protestants of different Perswasions, have artfully caused Divisions, secretly fomented Differences, and industriously widen'd our Breaches with a Politick Design of entring in at them, that so they might make us all an easy Prey. 'Tis no Wonder at all indeed that Papists should unweariedly prosecute these Views, when thereby they're only pursuing their own Interest, and promoting their own Religion.

But that any who call themselves Protestants should join with them in imposing upon their Fellow Subjects, or be decoy'd by 'em into such Measures, which are manifestly destructive of all that's dear and valuable to them, is a most astonishing Delusion. And yet it is not to be dissembled, "† That some who have valued themselves, and been too much valued by others for a pre-

* *Psal. 51. 6. Eph. 2. 5.* † *Bishops Declaration.*

" tended Zeal for the Church, have join'd with Papists
 " in these wicked Attempts.

It's certain there are *Deceivers* both in Church and State; and it cannot with any Truth or Modesty be deny'd, that the Ring-Leaders were some of the *Politicians* and *Preachers* of the late Times. The former, " by their " fatal and pernicious Counsels, have been the Cause " and Source of all the Miseries and Calamities that " must attend this Unnatural Rebellion *: Misguiding the Sovereign upon the Throne, procuring such Laws as tied up the Hands of their Fellow-Subjects, concluding such Treaties as encourag'd and strengthen'd our sworn Enemies the Papists, raising Discontents in the Minds of Protestants, by Artifice and Cunning, by Promises and Rewards, spiring up Riots and Mobs to destroy the Peaceable and Faithful in the Land, were the Steps which, by the Treachery of the late Male Administration †, every Body now sees pay'd the Way for an Insurrection at home, and an Invasion from abroad.

Nor have there been wanting such in the Church, who by their Preaching and Writings have contributed not a little hereunto. I most readily own, that the Doctrine of the Church of England is directly opposite to Rebellion; and I would do that Justice to several worthy Fathers, and dutiful Sons of the Church, as to observe to you, that fourteen of the former have expressly declared their utter Detestation of it, in their late seasonable and excellent Declaration; as several of the latter have also done by their profess'd Approbation of it, and Assent to it; and by the Loyal Sermons which they have published on this Occasion ‡: Nevertheless others have not been wanting, who from the Pulpit and Press have poison'd the Minds of Men with such Principles, as must necessarily lead them to betray the Liberties of their Country, and to rise in open Rebellion against his present Majesty **. All Discourses have a natural Tendency to these

* *Addresses of both Houses.* † *As the House of Commons express it in their incomparable Address.* ‡ *Particularly by Mr. Lamb, Dr. Kennet, Dr. Sherlock, and the nominated Bishop of Bangor.*

** *The Honourable House of Commons are so sensible of this, and so justly incensed at it, that they assure his Majesty.* " They de-
 " test, and will do their utmost to confound the Devices of
 " those,

these Ends, which condemn the Legality of the late happy Revolution, under our great Deliverer King *William*, of Immortal Memory, which contend for a sole Hereditary Right to the Crown, which plead for the Independency of the Church upon the State, and so cast off the King's Supremacy; which unchurch and unchristian all who have not Diocesan Episcopacy amongst them according to the *English* Model, i. e. all the the foreign Reformed Protestants in the World, besides the Kirk of *Scotland* and the Dissenters in *England*; which attempt to prove that the Oblation of the Bread and Wine in the Eucharist is a proper Propitiatory Sacrifice; that there's a Necessity of Confession and Sacerdotal Absolution; that the Anointing the Sick is a Christian Duty; that there's a Middle State of separate Souls; and that Prayers for the Dead are lawful and expedient; and after all call 'em the pure and primitive Doctrines of the Church of *England* *. And, in a Word, all such Discourses have the same malignant Tendency, which represent Popery as an innocent, harmless Thing in Comparison of Presbytery, asserting 'tis better to be *Papists* than *Presbyterians*, and proposing an Accommodation betwixt the Church of *England* and the *Gallican Church*, as very easy to be accomplished. What are all such Discourses as these calculared for? What is the plain *English* of 'em, but to deny King *George's* Title, and his *Christianity*, and to give the Preference in both to the Pretender? What can be the Design but to lessen in the Minds of Men an Abhorrence of Popery, and by Degrees to bring 'em back to the Bosom of the Church of *Rome*? Who that in Conscience believe such Principles can be perswaded they do amiss (nay, will not conclude it to be their indispensable Duty) to oppose the present Government, and to use their utmost Endeavours to place the Pretender upon the Throne? And yet such Doctrines have been taught from the Pulpit in all Parts of the Kingdom.

God complained of his Prophet *Isaiah*, that they who led his People caused them to err †. And our Saviour foretold

“ those, who professing an Unlimited Obedience, have stirred
 “ up a Rebellion against his Majesty, and under the Disguise of
 “ the Danger of the Church, are endeavouring to introduce
 “ Popery. *Address of the House of Commons.*

* *Dr. Brett's Vindication.* † *Isaiah* 3. 12.

‡ that

‡ that the Time should come, when *many False Prophets should rise and deceive many*. Both these we have seen verified in the *Political and Ecclesiastical Deceivers* of our Days. What particular Views they might have in their Attempts to impose upon the common Sense of Mankind is best known to themselves; whether Pride or Ambition, Coverousness or Revenge, Enmity to Dissenters, or Friendship to Papists, or a Mixrure of these were their Inducements, is not easy to determine: But 'tis certain both that these Deceivers themselves have been most grossly deceived; and that they are to "be answerable for all the Miseries in which they have involved their Fellow-Subjects."* The innocent Blood that is shed on this Occasion, will cry to Heaven for Vengeance against them; and the Blood of the Guilty, which Justice and our Safety require, will in a great Measure lie at their Doors, who have deluded them to their own Destruction.

These may be described under the Character of the *Deceived* in the Text; and come now to be consider'd as bearing a Part in the detestable Rebellion on Foot. 'Twould move ones Pity indeed, to see what Multitudes of these there are that seem meerly to be misled, who have not so much Malignity and wicked Contrivance as the former, but are really imposed upon through their Ignorance and Weakness, *by the Slight of Men, and cunning Craftiness, whereby they lie in wait to deceive.*

The Impudence and Industry, with which the most ridiculous and incredible Stories against the King, Royal Family and Government have been propagated, and the Folly, and Greediness with which they have been swallowed down, is amazing. Such palpable Deceits pass upon Men in these Instances, as in other Cases would be detected and abhorred at the very first mention of 'em. Whoever will be at the Pains to consider the Pretences that are made in Justification, or however Extenuation of the present Treasonable Enterprizes, will find them groundless, frivolous, and inconsistent, even to Astonishment.

If the Protestant Church of England were really in Danger, can any Body be so sanguine as to imagine, that the placing of a bigotted Papist over us, is the Way

‡ Matt. 24. 11. * King's Speech.

to secure it*? Can Protestant Subjects enjoy the free Exercise of their Religion without Molestation, under Popish Princes ‡? Will neither the woful Experience of other Countries, nor of our own, cure Men of an itching Desire again to make the fatal Experiment?

Is the changing or displacing Ministers of State, the least Excuse for Rebellion? This you meet with in every Body's Mouth, who have a mind to turn Advocates for the Rebels; but can so trifling a Plea as this pass for Argument? Has his Majesty in this done any thing but what he has an undoubted Right to? Has he done any thing but what has been always practis'd by his Predecessors, and was universally so in the last Reign? And the very Persons, who make the loudest Outcries against it now, were the most zealous Contenders for it then. O unhappy Prince indeed, if this be the Case! That he must either employ such Servants about his Royal Person, who he certainly knew were against his Succession to the Crown, or had Reason to believe would betray him after he had taken Possession of it, or else if he remove them, have an actual Rebellion raised to dethrone him; as if with the Loss of their Preferments, they lost their Reason and Religion, all Sense of Honour and Liberty, Justice and Gratitude. If the Love of Mens Country will not keep them steady in its Interest; if the Principles of their Religion, such as absolute unconditional Obedience and Non-Resistance, upon Pain of Damnation; and if the solemn Ties of Oaths will not bind Men to Loyalty, 'tis not to be imagined that a Place should do it, unless with Men of the most profligate Consciences, and they are not fit to be entrusted by any Government.

Are there any Oppressions complain'd of, which force Men to seek out for Relief? Is any Man's Liberty a-

" * To pretend a Zeal for the Church, that is, to join with
" Papists to set up a Popish Pretender to support the Church of
" England, is such an Imposition upon the common Sense of
" Mankind, that nothing, even in Popery it self, can be more
" absurd, and nothing but an Infatuation from God, justly in-
" flicted for our Sins, can suffer to pass upon the Nation. *Bishops Declaration.* " † Who are obliged by the Laws of their
" Church to extirpate out of their Dominions, what they call
" Heresy, which their Canonists treat as a Crime more heinous
" than either Murder or Rebellion. *Bishops Declaration.*

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bridg'd, or Property invaded by those in Authority over us? Were this the Case, could they expect to be redress'd by Tyranny and Arbitrary Power? Would a Burden be eased by adding a double or a treble Load to it? But indeed there's not the least Provocation, or the least Occasion given for any Man to engage in this desperate Design *. Nay, we all know that the King has done as much for the Security of our Constitution, the Ease and Safety of all his Subjects, as any of his Predecessors ever did in so short a Space of Time; such are his Princely Virtues, that every thing but Divine Honours would be paid him in any Protestant Country in the World, except in this ungrateful Island. What Madness then has possessed our Countrymen? How can they be better? What can they have more by any Alteration, than what they already enjoy? They may indeed be more miserable, but happier 'tis impossible they should be. What then should make 'em uneasy and discontented, but that they're given up to strong Delusions to believe Lies? If ever any Rebellion of Subjects against their Prince was as the Sin of Witchcraft, certainly this is it. Our Ancestors bravely hazarded their Lives in Defence of the Protestant Religion; these insatuated Rebels rise in Arms to set up Popery. They fought for the Liberties of their Country, these to enslave it. O foolish Britons, what has bewitch'd you! Are ye weary of your Happiness? Do you court your own Misery, and take Pains for that which wise Men think worth the last Drop of their Blood to prevent? Is there any tolerable Account to be given of Mens running the Risk of losing their Lives, either in the Field, or at the Gallows, without any just Cause, or rational Prospect of the least Advantage; nay, indeed with a certain View of inevitable Destruction, to themselves and their Country? For should God for our Sins permit 'em to succeed in their horrid Attempt, not only the Protestant Interest in all other Parts of Europe would soon be utterly sunk, but Great-Britain it self would be the most mise-

* His Majesty has most solemnly declared in the most publick Manner, "That his greatest Comort is, that he cannot reproach himself with having given the least Provocation to that Spirit of Discontent and Calumny, that has been let loose against him, or the least Pretence for kindling the Flame of this Rebellion. King's Speech.

nable

nable Country under the Heavens, not only at present, but to all future Generations; and themselves and their Children would be made to wear the Chains, which they had helped to forge for others. What can be the Inducements to Men to act against their own Interest, Peace and Safety, the Happiness of themselves and their Posterity? What can so infatuate Men, as to be guilty of such Folly and Wickedness? And yet something (I know not what) possesses them; of which no other Account that I know of can be given, but that they're under a Spirit of Delusion.

Secondly, I'm to shew you how the *Deceived* and the *Deceiver* are said to be *his*, i. e. the Lord's. This will be dispatch'd in a few Words. The Meaning cannot only be, that they are *his* by *Creation*; or that all their Actions are by *his* *Permission*, for so all Men in the World are *his*; nor can it be meant that they are *his* in a peculiar Manner, his *Friends* or *Favourites*, for so the *Saints* only are *his*. There must be some other Sense in which they are said to be *his*; and the former Part of the Verse determines it, *with him is Strength and Wisdom*; *The Deceived and the Deceiver are his*: he has irresistible Strength, and the highest and purest Wisdom, whom the Craft and Skill of Men to *deceive* can't circumvent; and whom the Silliness and Folly of Men in being *deceived* cannot disappoint; he knows with what Artifices and Fetches, with what Devices and Projects, by what Ways and Engines the *Deceiver* carries on his Trade. He knows also by what Misrepresentations, false Glosses and Appearances of Truth the *Deceived* have been entrapped and drawn into the Snare. He disposes and orders both the *Deceiver* and the *Deceived* to his own righteous Ends and holy Purposes: He serves himself and his Designs not only on the Wise and Good, but even on those that are Foolish and Bad: He does his Work by that which seems most improbable for his Service; over-rules not only the Passions of Men to his Praise, *Psal. 76. 10. Surely the Wrath of Man shall praise thee*, but even the Wickedness and Folly of Men, *the Deceived and the Deceiver are his*. The World is full of Deceit, one Part of Mankind cheats another, and God permits it, and from both will at last bring Glory to himself. The *Deceivers* make Tools of the *Deceived*; but the great God makes Tools of them

both, wherewith he works and none can let him : He has Power and Wisdom enough to serve his own Purposes by the *State Sophister*, or the *Country Peasant*, notwithstanding the *Weakness* of the one, or the *Wickedness* of the other.

Thirdly, I'm to represent to you the comfortable Prospect this affords us in the present Juncture of Affairs, and our Duty hereupon. *The Deceived and the Deceiver are his* : One sound Sense of which is, that God will call them to Account ; they that *deceive* shall be sure to pay for their *Villany*, and they that are *deceived* for their *Folly and Carelessness* ; they are all *his*, and they shall stand before him to receive proportionably to their Deeds of Deceit and Darkness. 'Tis Matter of great Joy that God Almighty Reigns. *Hallelujah, for the Lord God omnipotent Reigns. Let us be glad and rejoyce*, Rev. 19. 6, 7. God governs the World, orders all the Consultations, Actions and Affairs of the Children of Men, according to the Council of his own Will, and this should excite our Praises. *The Lord reigneth, let the Earth rejoyce ; let the Multitude of Isles be glad thereof*, Psal. 97. 1. Since there's so little *Wisdom* and so little *Honesty* in the World, it had been all in Confusion and Ruin long ago, had not God had the Government of it. 'Tis an unspeakable Comfort that we are not left under the Management of *Deceivers* and *Deceived* at this Day, who are so numerous and so busy in attempting the Destruction of their Country ; but that both the one and the other are limited and restrained by God, and can proceed no further than he is pleased to permit. This is the greatest Ground of Consolation to us, that we are in the Hands of God, and not of Men ; and that, whatever their Designs are, he has gracious Ends in suffering them, will over-rule all their Purposes for his own Glory ; the *Remainder of their Wrath he will restrain*. And from the Experience of all Ages join'd with our own, we have reason to believe (from his constant gracious Regards to his People) that he'll still appear for us, and in a short Time put an End to all our Troubles, restore our Peace and Tranquillity, and establish the present Government upon such a sure and lasting Foundation, as neither *Deceivers* nor *Deceived* shall ever be able to disturb any more.

I need not run back to former Times, to shew you how
God

God has signally baffled the Enterprizes of Pretenders against their rightful Sovereigns, nor how the Counsels of *Achitophels* have been turned to *Foolishness*; how those *Deceivers* have been themselves *deceived**. Give me Leave to observe two or three Things to you, out of many that might be mentioned, wherein the Hand of God has often so visibly appeared for us in these Kingdoms, that every one must say, *this is the Lord's own doing*.

When some about the Throne had prepared the Way for the Pretender's *private Reception*, and seem'd resolv'd to secure his Advancement to the Crown; then God sent a Spirit of Discord amongst them, and an unaccountable Quarrel was their *Disappointment* and our *Safety*.

When Schemes were laid by Men *not having the Fear of God before their Eyes*, to set aside the Succession in the Protestant Line, and to bring in a Popish abjur'd Pretender by *Form of Law*, then it pleased God in his infinite Wisdom to break their Measures by a sudden Removal of the Sovereign, whose Power was endeavour'd to be abused to this End.

When Projects were formed to entail a Popish Succession upon us by a *powerful Invasion*, which were at the very Point of Execution, then it pleased God to free us from those Fears by the seasonable Death of the old *Deceiver of Europe*.

When *War* was actually levied in both Parts of the Island to favour the Designs of a spurious Impostor, then it pleased God, on the same Day, to defeat both Armies with far inferior Numbers, and under vast Disadvantages; which is an undeniable Proof of the Fidelity, Courage, and Conduct of our Officers and Soldiers; and yet I cannot but observe the want of *Concert, Courage and Conduct* which all along appear'd among the Rebels, which could proceed from nothing else, but a divine Infatuation, *Ver. 24, 25. He taketh away the Heart of the Chief of the People of the Earth, and causeth them to wander in a Wilderness, where there is no Way. They grope in the Dark without Light; he maketh them to stagger like a drunken Man.*

When *Insurrections* were intended, and *Associations* sign'd for that Purpose, in several Parts of the Kingdom,

* It has pleased the Divine Providence to bless the Measures taken for our Defence with a Series of suitable Successes.
King's Speech. C 2 they

they were detected, the Ring-leaders apprehended, and the Designs thereby prevented. *They have made a Pit and digged it, and are fallen into the Ditch which they made. Their Mischief shall return upon their own Head, and their violent Dealing shall come down upon their own Pate, Psal. 7. 15, 16.*

And now from what God has so remarkably done for us, have we not good Reason to hope that he has further Mercies in store? If the Lord were pleased to kill us, he would not have shewed us all these Things, Judges 13. 23. He that hitherto has helped us, we trust will still appear and perfect what remains for our happy Settlement. What tho' the *Ignis fatuus* of a Prince has lately appeared in North-Britain, yet I can't but conclude, that if the Meteor do not immediately vanish, the Attempt will put an End to all his Hopes, if not to his Liberry and Life together; I think I may safely allude to that of David, 1 Sam. 17. 37. *The Lord that delivered us out of the Paw of the Lion, and out of the Paw of the Bear, he will deliver us from the Hand of this Philistine.* What Policy there can be in imprisoning himself in the narrow Part of an Island, when his Friends have been every where defeated, his Chiefs under Prosecution or Confinement; when the Kings Armies have been reinforced; when his Forces have Garrison'd all Parts of his Dominions to prevent further Insurrections; and when there's such a perfect Harmony betwixt the King and both Houses of Parliament; What Policy, I say, there can be in this last Step, for my Part, I'm at a Loss to know, only that God *insatuates these whom he will ruin.* It looks to me as if God had put a lying Spirit into the Mouths of his Priests and Politicians, as he did into *Ahab's* Prophets, to persuade him to this Enterprize to his own Destruction. Upon the first Receipt of this News, I could not forbear applying what King Solomon said of the Pretender *Adenijah*, 1 Kings 2. 23. *Adenijah has spoken this Word against his own Life.* And what the Prophet said to King *Amaziab* upon his Idolatrous Practices, 2 Chron. 25. 16. *I know that God hath determined to destroy thee, because thou hast done this.*

But tho' our Prospect be never so rational, and encouraging, yet our Expectations may fail us, if we be failing in our Duty; therefore it concerns us, if we would have

have God to fulfil our Hopes, to perform what he requires. This is comprehensively summ'd up in one Verse, 1 Pet. 2. 17. *Fear God, Honour the King, Love the Brotherhood.* Were our Conversations ordered aright in these Things, we might even bid Defiance to all our Enemies: for this *Threecfold Cord will not easily be broken.* Blessed is the Man that feareth the Lord; he shall not be afraid of evil Tidings; his Heart is fixed, trusting in the Lord; his Heart is established, he shall not be afraid, until he see his Desire upon his Enemies.

Trust in God, and Prayer to him, are Duties at all Times incumbent upon us, and more especially sure when surrounded with threatenng Dangers: And how great is our Encouragement to the Performance hereof? God is a present Help in Time of Trouble: He is a Refuge for us at all Times, upon all Occasions. A Refuge for all who by Faith rely upon him, and pour out their Hearts in Prayer before him: Herein therefore let us all exercise our selves, that we may engage him on our side, and then we need not fear the Power or Fury, the Subtily or Number of Men who rise up against us, and would swallow us up quick, Psal. 124. 2, 3. Then tho' an Host encamp against us, our Hearts need not fear; tho' War rise against us, in this we may be confident, Psal. 27. 3. Our Sins are our worst Enemies, and without unfeigned Repentance will bring down the Vengeance of God upon us and our Land: And as we have all been great Sinners, so it concerns every one of us to lie low before God in deep Humiliation and Brokenness of Heart for the numerous and heinous Transgressions that every where abound; Night and Day praying exceedingly, that he would avert the Judgments which we have most righteously deserved, that no Weapon form'd against our Sion may prosper: That a monstrous Religion, inconsistent with Reason, Scripture, and common Humanity mayn't be established amongst us, that a Bondage far worse than Egyptain mayn't be entailed upon both the Bodies and Souls of us, and our Posterity for ever.

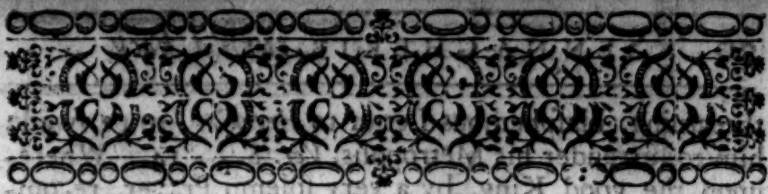
If we would have such like Miseries prevented, and our invaluable Mercies continued, then in Obedience to God's Command, and in a grateful Return for his gracious Dealings with us, let us honour the King, whom by several wonderful Steps of his alwise Providence he has placed over us to be the Defender of our Faith and Civil

Rights. We are to esteem him *the Minister of God to us for good*; and to be subject to him not only for Wrath but for Conscience-sake, Rom. 13. 4, 6. Had these divine Precepts been regarded in the present Reign, by those Persons who bound 'em upon other Mens Consciences upon Pain of Damnation in the last, we had not now groan'd under the Desolations of a Civil War*. All Protestants are bound not only in Duty, by the express Command of God, and the solemn Oaths they have taken to their Sovereign, but also in Interest, for the Security of the Religion, Liberties and Lives of themselves and their Children, to bear Faith and true Allegiance to his Majesty King George, and him to defend to the utmost of their Power, against all Traiterous Conspiracies and Attempts whatsoever, which shall be made against his Person, Crown, or Dignity†. We are under the strongest Obligations to do all we can in our several Stations to strengthen the Hands of the King, and to support his Government. One special Service is in every one's Power to perform, to which we all stand bound by an Apostolical Injunction, I mean Prayer to God for him: And let us not cease to offer up our ardent Desires, that God will prolong the Life of the King, and of his Royal Descendants, and their Years as many Generations. Let us beg of God to counsel his Majesty's Counsellors, and to teach his Senators Wisdom; to go in and out with his Armies, to plead his Cause and fight his Battles; to crown the Endeavours of his Forces with Victory over ungrateful, perfidious, idolatrous Rebels: And that he would slay all his Enemies with Shame; but upon himself and his Posterity, make the Crown for ever to flourish.

Divisions and Animosities have oft prov'd the Ruin of a People; we have more to fear from these, than from the united Force of all our Enemies; but to prevent our Destruction, let us love the Brotherhood: Hereby shall all Men know that we are the Disciples of Christ; this is the New Commandment; this was his last Legacy. And O that a Spirit of Meekness, Moderation, Love, and Christian Charity, did more universally abound amongst us! O that Protestants in this Time of common Danger would lay aside their lesser Differences, and heartily unite against the avowed Enemies of our holy Religion and happy Government! O that this open and flagrant Attempt in Favour of Popery (according to his Majesty's Wish in the Close of his excellent Speech) might abolish all other Distinctions amongst us, but of such as are zealous Assertors of the Liberties of their Country, the present Establishment, and the Protestant Religion, and of such as are endeavouring to subject the Nation to the Revenge and Tyranny of a Popish Pretender.

* Articles of Impeachment against the Seven Lords. † Abjuration Oath.

UPON



UPON Supposition of the Pretender's Flight from Scotland, which the publick Accounts of Yesterday brought us; and from the Ground which in the Reason of Things there is to believe it, I could not forbear thinking of the Message which God by the Prophet *Isaiab* sent to King *Hezekiah*, concerning *Sennacherib* King of *Assyria*. The Words I refer to, (which I shall make the Subject of my following Discourse) you'll find,

2 KINGS xix. 28.

Because thy Rage against me, and thy Tumult is come up into mine Ears, therefore I will put my Hook into thy Nose, and my Bridle into thy Lips, and I will turn thee back by the Way by which thou camest.

IN the former Chapter we find good *Hezekiah* upon the Throne of *Judah*, endeavouring with all his Might to reform his Kingdom, extirpating Idolatry out of it, and bringing his People to the Worship of the only true God, *Ver. 1.—6.* He was an excellent Prince, a *Non-such*, such a one as *Judah* never had before, nor after, *Ver. 5.* and yet his Country was invaded by *Sennacherib* King of *Assyria*, and a great Host was sent to besiege *Jerusalem*, his Capital City, *Ver. 17.* which brought the whole Kingdom into great Distress. The Piety, Prudence and Clemency of a King, and his unwearied Endeavours to render his People easy and happy, will not always prevent the Attempts of Enemies upon his Life and Government. Such a King was *Hezekiah*, and yet his Royal Majesty was insulted, his Subjects menaced, and his Country just ready to be swallowed up by a foreign Army. Such a Prince is King *GEORGE*, and yet his Dominions have been embroil'd by a *Popish Pretender*. But as this Chapter (in which is my Text) gives us an Account of *Judah's* glorious Deliverance by the immediate Hand of God, so I hope that *Great-Britain* will shortly be freed from all her Adversaries, by the Interpositions of a kind Providence. *Sennacherib*, the *Assyrian* Invader, sends a haughty threatening,

threatning, blasphemous Letter to *Hezekiah*, to persuade him to surrender his Metropolis, *Ver. 8. --- 14.* Whereupon the good King, by a very solemn Prayer, recommends his Case to God the righteous Judge, imploring his Almighty Aid against his formidable Enemy, *Ver. 14, 20.* This was indeed the right Method. Prayer to God is a proper Course for a People to take in order to the obtaining Success against their Enemies. *Hezekiah* experienced the great Advantage hereof, (and so no doubt but we may, if we perform it as he did, in *Sincerity and Uprightness of Heart*) for God by the Prophet *Isaiah* sends him a comfortable Message, assuring him of a Deliverance, *Ver. 20 --- 34.* My Text is a part of this Message, and two Things are contain'd in it, both which must be consider'd, tho' I shall take leave to invert the Order in the Text, and consider,

First, The Threatning here denounced again *Sennacherib*, *I will put my Hook into thy Nose, and my Bridle in thy Lips, and I will turn thee back by the Way thou camest.*

Secondly, The Reason hereof; *Because thy Rage against me, and thy Tumult is come up into mine Ears.*

Under the first General I will represent to you,

First, The Meaning of this Threatning, and the Accomplishment of it.

Secondly, The Consequences hereof.

The Meaning of this Threatning is to be consider'd in the first Place. It is a Divine Prediction, made up of mix'd Expressions; *I will put my Hook into thy Nose, and my Bridle in thy Lips*, which is to be understood in a Metaphorical Sense; it seeme to intimate to us, that the Tyrants, the Oppressors, the *Nimrods* of the Earth are like the great *Leviathan*, or *Behemoth*, savage, unweildly, ungovernable Creatures, but yet they are under the Divine Controul: When God pronounces this concerning *Sennacherib*, the Purport of it is, I will manage thee, restrain thee, turn thee which way I please. The most potent, the most insolent, the most monstrous Men, are under the Checks of God; and 'tis well for the World that they are so: They can do no more, proceed no further, act no otherwise, than God permits 'em; he sets Bounds to 'em, beyond which they cannot pass. He says to the most outrageous Men what he says to the raging Sea, *hitherto shall ye go, and no further.* I will do what I please with

with you; I will lead you which way I see good; this was here denounced against *Sennacherib*, in the latter Part of the *Threatning*, which we are to understand in the plain and *literal* Sense; *I will turn thee back by the Way by which thou camest*, I will send thee from hence to the Place from whence thou camest, and by the same Way; *Ver. 33.* God foretold here by the Prophet, that this proud Prince, notwithstanding all his Brags, should not continue long in the Land of *Judah*, should not stay before *Jerusalem*, but should be driven back to his own Country, *re infecta*.

How exactly this was accomplished, we read in the sequel of the History; no Word of God shall fall to the Ground; what God has declared by the Mouth of his *Prophets* shall certainly be fulfilled sooner or later. This Prediction in the Text was not only exactly, but speedily brought to pass; *saying and doing* are two Things with Men, but they are not so with God. *Prophecies* were sometimes long before they were accomplished, and *Promises* were answered in the Substance only, but not in the Letter: But here the Word was no sooner spoken but it was done, *Ver. 35, 36.* *It came to pass that Night*, i. e. the Night which immediately followed the sending this Message to *Hezekiah*, when the Enemy was just set down before the City, and were preparing to open the Trenches; *that Night* was the Main Body of their great Army slain upon the Spot; *so Sennacherib departed, and went and returned*; the Manner of the Expression intimates the hasty Flight he made, the Terror and great Disorder he was in, the Distraction of his Mind, and his precipitate Retreat to his own Country, *He returned with Shame of Face to his own Land*, 2 Chron. 32. 21. Thus was the Word of God which he had spoken by his Servants the Prophet, brought to pass.

It was indeed in an extraordinary Manner that it was brought about; but God that said it undertook it, and if he works who can let him? He has ways of bringing about his own Purposes, which we know not of. What was here predicted seem'd very improbable, there was no rational Prospect of it; but as the Prophet said, *I will turn thee back*, so God himself did it, it was *the Lord's own doing*. *Hezekiah* had not Force sufficient to sally out upon the *Assyrian Army*, and raise the Siege: Nor would God do it by *Sword or Bow*, but he sent his Angel in the Night

to make an Assault upon them, which their Centinels, tho' never so wakeful, could neither discover nor resist. The Slaughter of the Army forced the Prince to Flight, and made way for the Accomplishment of the Divine Prediction. And as the *former* was executed by an *Angel*, so 'tis probable was the *latter* too; an *Angel* from God that slew the Army, could easily dispirit, distract, terrify and drive away the chief-Commander, if he had a Commission to do it. *Angels* are employed more than we are aware of, as *Ministers* of God's Justice, to punish the Pride, and break the Power of wicked Men. God having taken this Matter peculiarly into his own Hands, most likely effected it by one of the heavenly Messengers, who stand always ready to execute his Commands.

Secondly, We are to consider the Consequences of God's accomplishing this *Threatning*; and these most remarkable were, *The Destruction of Sennacherib himself; and the Preservation of Hezekiah and his Dominions*; both these we have an Account of, 2 *Chron.* 32. 21, 22.

The Sentence God pass'd upon *Sennacherib*, was in effect the same which our Judges pronounce at the Condemnation of some convicted Criminals, *You shall go from hence to the Place from whence you came, and from thence to the Place of Execution*: So it proved here, *Sennacherib* was turned back from before *Jerusalem*, to his own Land, And it came to pass, as he was worshipping in the House of *Nisroch* his God, paying Homage to an Idol, and seeking to him for Protection, that the great God of Heaven and Earth suffer'd his two Sons to smite him with the Sword, *Ver.* 37 of this Chapter. He was first forc'd to make a shameful Retreat, and then undergo an unnatural Death; where he sought for Protection, he met with Destruction; *those who came forth of his own Bowels*, were his Murderers. Evil pursues Sinners, and when they escape one Mischief which they feared, they run upon another which they never suspected. God has various Ways of easing himself of his Adversaries; *Sennacherib's* Flight was his Ruin.

Thus the Lord saved *Hezekiah* and the Inhabitants of *Jerusalem* from the Hands of *Sennacherib* King of *Assyria*; the King was freed from a troublesome Neighbour; the Royal City was preserved from being taken and plundered by an enraged Army. *Jerusalem* was the Place God had chosen

chosen to put his Name there, that was the Place threatned by the Enemy ; but the Divine Providence had it under his special Protection, that no Harm should come to it, *Ver. 32. I will defend this City to save it.* By this Means the whole Land of Judah was preserved from Devastation ; for had the capital City fallen into the Enemy's Hands, the whole Country, in all probability, had been Slaves to the Conqueror ; however, 'tis certain from his insolent Messages *, that he intended nothing less ; but God turned it for their Good, he guarded them, was their Protector, and they can't but be safe who have God on their side.

Secondly, I proceed to the other General Head in my Text, which, tho' the first mention'd, is last in order to be handled, as being the Reason of that Threarning which God by his Prophet had denounced against Sennacherib, *Because thy Rage against me, and thy Tumult is come up into mine Ears,* in which it is supposed,

That all the Contrivances, Speeches and Motions of God's Enemies are under his Cognizance, he knows their Designs and Projects, sees their Rage and Fury, it reaches his Ears, *Ver. 27. I know thy Abode,* and what thou dost secretly devise, *thy going-out and coming in, Marches and Counter-marches, and thy Rage against me and my People,* the Tumult of thy Passions, the Tumult of thy Preparations, the Noise and Bluster thou makest, I see it all. Known unto God are the most secret Contrivances of his Enemies ; He sees into the Counsels, the Cabinets, nay into the very Hearts of the Children of Men ; and as they are under his Notice, so he turns them as the Rivers of Waters, which way he pleases ; for,

All the Intentions and Actions of Men are (here supposed to be) under the Divine Controul, he does with 'em as he pleases, orders, rules, and over-rules 'em, as he sees best answer the Ends of his Government in the the World ; *The Eyes of the Lord run to and fro throughout the whole Earth, to shew himself strong in the Behalf of them whose Heart is perfect towards him †.* He will make the Pride and Passion, The Hatred and Wrath of Man to praise him, and the Remainder thereof he will restrain ‡:

* Chap. 18. 31, 32, &c. † 1 Chron. 16. 9. ‡ Psal. 76. 10.

Besides these *Suppositions*, which are evidently contain'd in the Reason here assigned, we have also an express Account of the Grounds of God's denouncing that Judgment against *Sennacherib*, (which we have already spoke to) viz. Because he had blasphemed God himself, and projected the Destruction of his People.

Because thy Rage against me is come up into mine Ears, therefore would he make him to know that God was above him: It's plain from his Messages and Letters, that he bid Defiance to God Himself: So *Hezekiah* interprets 'em, *Ver. 16.* He hath sent to reproach the Living God. And thus God himself interprets them, *Ver. 22, 23.* Whom hast thou reproach'd and blasphem'd? Against whom hast thou exalted thy Voice, and lift up thine Eyes on high? Even against the Holy One of Israel. By thy Messengers thou hast reproach'd the Lord; and therefore he will do it in Vindication of his own Honour, *Ver. 31.* The Zeal of the Lord of Hosts shall do this. God's Reasons of Mercy are fetched from within Himself; He is jealous of his Honour, and will not suffer what is due to Him to be given to Idol-Gods, unto false Gods, by which the Living and True God is equall'd with Stocks and Stones, which were the Work of the Hands of Man*. This is most provoking Impiery, which God will not suffer to go unpunished: When other Gods are set in Competition with Him, He will not fail to shew Himself above them. What will he not do for his own Name-sake, *Ver. 34.* And also for his People's sake will he restrain their Enemies, Because thy Tumult is come up into mine Ears, therefore I will put my Hook into thy Nose, and my Bridle into thy Lips. What is done against the People of God, he accounts as done against Himself; he reckons himself threaten'd, reproach'd, persecuted in his Members, and therefore will rake such to Task, who in any wise set themselves to oppose them, for 'tis opposing God Himself. God will have a People and Church in the World, in spite of all his Enemies, The Gates of Hell shall not prevail against it. He will not give his Heritage to Reproach, nor suffer the proudest Potentates to lay Waste his Holy Mountain.

I do not intend from what I have said, to run a Parallel betwixt *Sennacherib* King of *Assyria*, and a *Popish*

* 2 Chron. 32. 15, 16, 17, 19.

Pretender; betwixt the Invasion of *Judah* by the one, and that of *North-Britain* by the other. In some Things perhaps there may be a Resemblance; and where that is obvious, let every one apply it as he shall see fit: But in many other Respects the Comparison will not hold, and I'm not for straining of Similitudes (which is commonly done) too far: What I shall endeavour therefore in the remaining Part of my Discourse, shall be to make some suitable and practicable Improvement from each Part of the Text, first from the *Threatening*, and then from the *Reason* of it. From the former, we may learn,

1. That God is the powerful Protector of his People, He will preserve and save 'em, notwithstanding the Number or Power of their Enemies, *He has a Hook in his Nose, and a Bridle in their Lips*, wherewith he turns 'em as he pleases; they are all in Chains, under Restraint and can't do the least Injury beyond what God permits 'em: When he sees it best for his People to be delivered from Enemies, then he'll drive 'em away, vanquish or destroy 'em. So great is God's Love to his People, that it prompts him to undertake for their Safety; and if he be on their side, who is he, or what is he that can harm them? What Matter of Joy and Comfort is it, that God reigns? The whole World have reason to rejoice in such a Governour; were it not that God had an Eye to his People, and took 'em under his special Care and Protection, they would be but like defenceless Sheep amongst the ravening Wolves, or an innocent Dove amidst the hungry Hawks, soon devoured by those who rose up against them. Their Safety depends upon the Power, Providence and Promise of God, and what can they desire more? All the Enemies of God's People, are also God's Enemies, and are under his Hand, can't in the least exceed the Commission he gives 'em; whatever their Inclinations or Intentions may be, *here their proud Waves shall be staid*.

2. Is the Commination which was made against *Judah's* Enemies so long ago, literally fulfill'd upon the invading Enemy of *Great-Britain* at this Day? *Has God put his Hook into the Pretender's Nose, and his Bridle into his Lips, and turn'd him back by the way by which he came,*

† *Psal* 97. 1.

as he did by *Sennacherib* of old? Then what Returns shall we make unto the Lord for this great Thing which he has done for us? What does the Lord our God require of us, and expect from us? He looks sure for some Returns? Let us see what Returns the *Israelites* made upon this Occasion, that so we may render unto God the like. The Scripture takes notice, that upon the Deliverance which God so wrought for 'em, they were *Thankful to God*, and *Loyal to their King*; these Things were written for our Instruction, and Imitation.

Thankfulness to God, for what he had done, was their first return, and a very reasonable, a very suitable one it was, *2 Chron. 32. 23. Many brought Gifts unto the Lord*; i. e. as I understand it, they offer'd up their Sacrifice of Praise and Thanksgiving to God, for his great Mercy shewn towards 'em. God was glorify'd as the Protector of his People; *Strangers* were thereby induc'd to supplicate his Favour; *Enemies* to deprecate his Wrath; and his *saved People* to offer up their Praises to their great Deliverer. Thus it becomes us to do at this Day: Has God befriended us with a series of signal Successes? Has he infuriated, dispirited, dispersed our Enemies? Has he made them flee before us? Has he stopp'd their Career, and forc'd 'em to a precipitate Retreat, with Shame and Confusion? Has the Hand of God visibly appear'd in all this? Let us then give him the Praise of it; this he expects and challenges, *Pf. 50. 15. I will deliver thee, and thou shalt glorify me*; and what can we do less? Ingratitude is the most likely way to stop the current of God's future Mercies; so that in *Duty*, in *Interest* and *Policy*, we are bound to render Thanks unto God for the Deliverance he has brought about for us in so remarkable a manner, beyond our Deserts, nay, even beyond our Hopes and Expectations. 'Tis a Wonder of Mercy, considering our base Ingratitude for what we have already receiv'd, that our Enemies who have rose up against us, have not long ago *swallowed us up quick*; but if we go on to do thus wickedly, we may justly fear that God will suffer 'em to deprive us not only of the invaluable Privilege of being a free People, but even to extirpate the Name of Protestants from these Dominions.

Loyalty to King Hezekiah was the next return his Subjects made for their Deliverance from the Invader of their Country;

Country; thus we are told, *many brought Presents to the King of Judah, so that he was magnifi'd in the sight of all Nations from thenceforth* *. His own People lov'd and honour'd him, *Foreigners* admir'd and fear'd him, as the Favourite and peculiar Care of Heaven, when they saw how wonderfully God appear'd for him, fought his Battles, destroy'd the numerous Arms of his Enemies, and drove away the Invader of his Country with Shame and Confusion of Face. O that the like Favours shewn to our King and Kingdom might have the like effect upon us! Private Persons in Prosperity will have many Friends; and Princes when they have been successful in their Wars, subduing Rebels, and conquering Enemies, will have many (who were really against 'em before, or however very indifferent towards 'em, and look'd on as unconcern'd Spectators) affect to be thought Loyal and Good Subjects, and active for their Interest: Thus it will be, I doubt not, at this Day: But O that Persons were so really convinc'd of God's owning King George's rightful Title and righteous Cause, as cordially to embrace his Interest, from a firm perswasion, that being on the side of our King, is being on the side of our God, of our Religion, of our Country, of our Selves, and our Posterity! Neighbouring Nations magnifie our Prince, and great Things have been done abroad for the Advantage of our Country, by his Interest and Influence, whilst a Rebellion has been rais'd against him at home by his own deluded, ungrateful, unnatural Subjects. Strangers envy our Happiness, and 'tis sad, that those who are sharers in it, should be weary of it, and take a great deal of pains to entail Misery upon themselves and their Native Country for ever. I hope sure that what God has done for us, and what is so peculiarly his doing, will open the Eyes of poor mistaken Creatures, and make them faithful Subjects to one of the best of Kings, whom God by various Steps of Providence (next to miraculous) has in his infinite Mercy set upon the Throne, and hitherto defeated all the secret Conspiracies and open Attempts that have been formed against his Life and Government.

From the other General in the Text, *viz. The Reason* assign'd for the *Threatning* denounc'd, we may learn

* 2 Chron. 32. 23.

1. What Arguments to make use of with God in Prayer against our Enemies, viz. That he would deliver us from 'em for his Names sake, and for his Peoples sake. These are the Arguments *Hezekiah* made use of, v. 29. O Lord our God I beseech thee, save us out of his Hand, that all the Kingdoms of the Earth may know that thou art the Lord God, even thou only. q. d. " Lord save us, for if we be conquer'd, as other Lands are, they'll say that thou art conquer'd as the Gods of those Lands were; but Lord, distinguish thy self by distinguishing us, and let all the World know, and be made to confess, that thou art the Lord God, and thou only, and that all Pretenders are Vanity and a Lye." The best Pleas in Prayer are those taken from God's Honour, and his People's Safety: For these Reasons we have God here in the Text declaring, that he'll punish *Sennacherib*: These Arguments therefore he directs us to use in our Addresses to his Majesty, and these are most likely to prevail against our Enemies: Our proper way is to pray against 'em, so did *Hezekiah*, and the most effectual Motives are, for God's own Name sake, and for his beloved People's sake: Let us go to God and pray for Great-Britain in this Time of Civil War, as the Prophet *Jeremiah* did for the Land of *Judah*, in a Time of grievous Famine, * Do it for thy Name sake: Thou O Lord, art in the midst of us, and we are called by thy Name, (or thy Name is called upon us) leave us not.

We may learn hence, what Encouragements we have to hope, that God will further appear for us in these Realms against all our Enemies, both at home and abroad. If God delivers a People for his Name sake, and for his People's sake, then have we great ground of hope, that what God has already so wonderfully done, is a Pledge and Earnest of what he will do for us hereafter, for his own Name, and his People's Interest will ever-more be dear to him. If Rage against God, and Tumults against his People, be the reasons of his inflicting Punishments, then have we all imaginable ground to believe, that he'll take up the Controversy with our Enemies, and avenge himself of 'em; for have not the Papists and their Abettors been most remarkably guilty in these Instances? Have not

* Jer. 14. 7, 9.

the Cries hereof come up into God's Ears? How have they quarrell'd with God's Providence, disregarded his marvellous Works, profan'd his sacred Name, contemn'd his holy Word, sought by all the wicked Contrivances that Hell it self could invent, to root out the Protestant Religion from the Earth, and, by the most unheard of Barbarities, to destroy all the Professors of it. And will not God arise, and put his Hook into the Nose, and his Bridle into the Jaws of those who thus set up themselves against him, and his People that he has chosen?

Two Things, *Hezekiah* and his Subjects we find experienc'd upon *Sennacherib's* Defeat, which we also may hope for, from God's causing our Foes to flee before us, viz. A freedom from all other Enemies, and the Divine Direction and Guardianship for the future.

The former is mentioned as following upon *Sennacherib's* Destruction, 2 Chron. 32. 22. *The Lord saved Hezekiah, and the Inhabitants of Jerusalem*, not only from him, but from the Hand of all other. The Conspiracy to prevent the Succession of King *George* to the Crown of these Realms, in favour of a *Popish Pretender*, I doubt not, has been of many Years standing; but when the good Providence of an Almighty God (which alone could do it) disappointed that Design, and his Majesty was peaceably plac'd upon the Throne, (which by our Laws he had an undoubted and the only Title to) then from that Moment we have reason to believe, new Plots were form'd to displace him, and set up an Impostor in his stead. Great Numbers in most of the *Popish Countries of Europe*, and but too many who call themselves Protestants in our own Country, were engag'd in these vile Projects, which were carried on with that Secrecy and Subtilty, Diligence and Expence, which is peculiar to the Papists when they propose to destroy the Protestant Interest. Nevertheless, it has pleased God in great Mercy, to baffle all these Attempts, in the several Steps which have been taken to accomplish 'em; suppressing Insurrections, defeating Armies, and turning back the Person for whose sake they were rais'd, and whose Presence was thought necessary to countenance 'em; which affords us a pleasing prospect of God's preventing any further intestine Commotions, and Foreign Invasions, or of his extinguishing 'em, together with all the remaining hopes of

an Attainted, Abjured Pretender. Some perhaps may conclude, it had been better if he had fallen in Battle, or been taken Captive, than to be *turn'd back to the Place from whence he came*: But, who art thou, O Man, that prescribe unto God! *Sennacherib* neither fell into the Hands of *Hezekiah*, nor was number'd with the Slain before the City; but tho' he escap'd from thence, yet Vengeance soon overtook him in his own Land; his own Sons were the Executioners of God's Wrath upon him. And how do we know but those very Persons, who have seem'd to be the Pretender's best Friends, who have protect'd, assist'd, and encourag'd him in this Enterprize, may, upon his Cowardly Retreat, be the Instruments of God's Justice, in delivering him up into the Hands of a justly provok'd Government. Forbearance is no Acquittal. God's own Time is best, and he knows what way is best to save us from all our Opposers, and sooner or later, one way or other, I doubt not but he will do it.

We ought to pray, and we may hope, that God will be our Director, *that he will guide us on every side*, as he did *Hezekiah* and his People, after *Sennacherib's* Defeat *. That he'll be the Guardian of our Land, of our King, our Religion, and Liberties, and Lives; and then we need not fear the Power or Policy, the Numbers or the Rage of our Enemies. Wherefore, as *Hezekiah* supported his Subjects when ready to be swallow'd up by an enrag'd Army, † so I would encourage you; Be strong and courageous, be not afraid or dismay'd for the King of Assyria, nor for all the Multitude that is with him; for there be more with us than with him; with him is an Arm of Flesh, but with us is the Lord our God to help us, and to fight our Battles.

* 2 Chron. 32. 22. † 2 Chron. 32. 7. 8.

F I N I S.